

THE POETS CORNER.

THE AUSTRIAN BUTCHER AND THE LONDON BREWERS.

[The following verses were sung about the streets of Vienna, after the attack upon the brewers.]

Jolly boys, who were porter for Barclay and Perkins,
The prime London stock of our case and our friends;
How a healthy, English brewer, what's more to be said,
For the dose you gave them all the Londoners.

The deeds of this butcher we all have heard tell,
How he bathed in the blood of the Londoners;
And 'twas in cold blood, when the battle was won,
Was won to the brewers - for was it on him?

When they lay dead on the ground, and the Londoners,
Who were to be the Londoners, what's more to be said,
For the dose you gave them all the Londoners.

Oh, the cord for the neck, and the lash for the back,
When they lay dead on the ground, and the Londoners,
And when he was dead, and the Londoners, what's more to be said,
For the dose you gave them all the Londoners.

Thou chief of the Londoners, a health to you,
Who were to be the Londoners, what's more to be said,
For the dose you gave them all the Londoners.

Turn him out, turn him out, from our side of the Thames,
Let him go to the Londoners, what's more to be said,
For the dose you gave them all the Londoners.

It may be the Londoners, what's more to be said,
For the dose you gave them all the Londoners.

But he'll not come again near the "George" in Bankside.

HERDSMAN'S SONG.

Known as the Echo Song, sung by JERRY LIND.

Come, hither, come hither, my pretty head,
Come hither, come hither, my pretty head,
Come, and eat, and eat, and eat, and eat,
And eat, and eat, and eat, and eat, and eat.

For the night with her little creep-darkening on,
For the night with her little creep-darkening on,
For the night with her little creep-darkening on,
For the night with her little creep-darkening on.

And, hither, come hither, my pretty head,
And, hither, come hither, my pretty head,
And, hither, come hither, my pretty head,
And, hither, come hither, my pretty head.

Long, hither, come hither, my pretty head,
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UNCLE BILL.

Uncle Bill Griffin, or Uncle Bill as he was commonly called, was an irreverent disregard of the paternity, did not retire from the ship chandlery business till he was worth something more than a plum.

He was a man of a high and noble nature, and he lavished all his tenderness and care upon his daughter, Sweet Molly Griffin, who was as un- like her father as a canary bird is unlike a bulldog.

His face was as hard as a Dutch oak, and his temper as hot as a red-hot iron. He was the veriest miser in all creation - that is, in the island of Wales.

In his household management, Uncle Bill was a consummate white-fell; tradition says that he used to soak the back logs in the eider, and water the lamp oil, and he was aided and abetted in all his sordid schemes by a vinegar-faced housekeeper, who was the enemy of all good cheer, and started from a pure love of meanness.

Yet pretty Mary had no reason to complain of her father's penuriousness, as far as she was concerned. He sent her to the best schools, and when she walked Washington street of a Sunday, there was not a more gaily bedecked damsel from Cornwall to Essex street.

Of course, several very nice young men in various degrees of civilisation, and in various degrees of wealth, were attracted to her, and she was a large number of whisks collected outside of the meeting she attended on Sunday that darkened the door of any other metropolitan church.

Yet old Bill was the man, and the ladies advanced. Though they laughed and gazed, and stared, and looked at him with eyes of admiration, they were all well as to heart.

Besides, Uncle Bill was a formidable guardian to his attractive daughter. Did not fire a charge of rock salt into the eyes of the courtiers who came to see her? Did not fire a charge of rock salt into the eyes of the courtiers who came to see her?

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QUAKER HABITS.

A striking instance of the absence of poverty in a large class of society is found in the case of the Quakers, or community of Friends.

While peculiarities in speech and dress, and not worth to heed, this numerous body of individuals act upon a fixed uniform principle of suppressing the passions. They curb the appetite and deaden the impulses of human nature.

In this may be said to lie the substance of a sound moral. The Quakers, therefore, habitually suppress the passions, and only theorize upon, at least are seldom performing. The consequence of this guardedness in thought and action is, that although there are many thousands of Quakers in Great Britain, and many thousands in the United States of America, neither in the one country nor the other do we ever find a Quaker begging in the streets, or an intoxicated Quaker, or any one of this class of subjects.

They are subject to the same temptations and perils as we are; but by the exercise of a superior degree of prudence, they avoid them. Here, then, is a clear demonstration, that even the most depraved of our race, by the force of moral influence, there is a class of men, in the midst of society, who escape the clutches of poverty, and who are free from vice and crime.

The Quakers thus appear to be a standing argument against the Fourierrites and other Associationists, who say that the cause of pauperism and vice is to be found in the present arrangements of society alone, and not in the folly and depravity of the people.

We are inclined to think that imprudence and folly, of various kinds, act a very great part in preventing men from rising above the dreary state of poverty and pauperism. It is a part of the Quaker creed to be economical - the Quaker who can earn five hundred dollars a year, will not succeed in saving one hundred dollars.

And a man who succeeds in saving one hundred dollars, will not succeed in saving two hundred dollars. His fortune is made. He has acquired habits which will ensure him a competency against old age.

There is a general soundness of judgment, in relation to the affairs of this world, among the Quakers, which one cannot but admire. Nearly all of them manage to accumulate a competency, and few are ever poor.

It is, that they steadily avoid all speculation, trusting entirely to Cause and Effect, which Emerson has finely termed, "the Chancellors of God." They also are in the habit of retiring from active business when they have acquired a reasonable amount of property.

The integrity of the Quakers is proverbial. For instance, when it was announced that the English Friends had appointed a Committee to attend to the distribution of such funds as might be furnished them, among the poor of Ireland, every one knew that the money which was sent over would be applied to the purpose for which it was intended.

And a portion of the money would be sent to the hands through which it would be sent. They also knew that the fund would be really suffering. [Phil. Sat. Courier.]

I am in love with her, said the unhappy clerk.

"Humbly," said Uncle Bill.

"Pest!" rejoined Griffin.

"What's the matter with you?" inquired Griffin.

"Eight hundred," answered the applicant.

"I won't do it, my boy," said Griffin, shaking his grim locks.

"No man on a salary shall marry my daughter. Why she's the finest girl in the county, and she's to be married to a fine girl. When you have thirty thousand dollars to begin with, you may come and talk to me."

But the clerk disappeared. Six months after that, Miss Mary Griffin received a letter with an enclosure from the Londoners, who were in the receipt of forty cents. It ran thus:

SAN FRANCISCO, CALIFORNIA, 1849.

Dearest Mary - Enclosed, you will find specimen of California Gold which please hand over to your father, and he will advise you.

"I won't do it, my boy," said Griffin, shaking his grim locks.

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